

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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## CONDITIONS

THE CHRISTIAN SECRETARY,  
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AND

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From Ivimey's History.

BRIEF MEMOIR OF THE ENGLISH  
BAPTISTS.

(Continued from page 149.)

on the Reformation to the death of James I.

We contemplate with pleasure, the liberty

accorded to all true protestants from popish per-

secutions by the accession of Edward VI. to

the throne of England; but our joy is presently

turned into mourning by a view of the hard-

ships which many of them suffered from the

oppressions of their professed brethren.

Elizabeth favoured the reformation, and

therefore soon repealed the laws made in fa-

vour of popery by her sister; restored the pro-

testant religion, and assumed the supreme di-

rection of it in her dominions. Those who

were imprisoned for conscience sake were set

free, the English Bible and service book were

replaced, and the thirty-nine articles of the

Church established. But as her Majesty had

very high notions of her ecclesiastical and civil

authority, she thought the most compulsive

measures lawful to bring her subjects to yield

implicit obedience to her will. An act to en-

force religious uniformity was passed, and all

the engines of persecution made use of, to

oblige the nation to submit to it. Those who

refused to be confined within the pale of the

society, they are preparing to one mighty one

universal onset. Christianity cannot long main-

tain her present position. Delay will be de-

feat. She must instantly seize the vantage

ground, and march onward, universally trium-

phant, or be driven again for ages to the dens

and caves of the earth. Which shall she do?

This question, it remains, for the men of the

present generation to answer.

The period within which this question must

be decided, may, in other countries, be pro-

longed; not so, however, in this country. Other

governments may be kept stable amid politi-

cal commotion, by balancing the interests and

passions of one class of the community against

those of another. With us, there is but one

class—the people. Hence, our institutions

can only be supported while the people are re-

strained by moral principle. We have provi-

ded no checks to the turbulence of passion:

we have raised no barriers against the encroach-

ments of a tyrannical majority. Hence, the very forms which we so much admire, are at

any moment liable to become an intolerable

nuisance, the instruments of ultimate and reme-

less oppression. Now, I do not know that

history furnishes us with reason to believe that

man can be brought under subjection to moral

government, in any other way than by the in-

cultivation of principles, such as are delivered in

the New Testament. You see then, that the

church of Christ is the only hope of our coun-

try.

I will not here ask, whether any thing has

ever transpired within your recollection, in the

history of our republic, at which a thoughtful

man may tremble. I will not ask, whether,

when the most momentous questions are at

stake, it be customary to address the passions,

or the reason and conscience of our fellow citi-

zens. I will neither ask, whether he would

not be considered a novice, who was credulous

enough to believe a politician honest, nor

whether an utter disregard of truth be not

avowed without a blush, as the principle on

fort, and surely it is only at this point that real

benevolence begins. Let us estimate what is

our solemn and unquestionable duty. Let us

look at the wonderful blessing with which God

has crowned our exertions, and as I think we

shall arrive at the conclusion, that with a cor-

responding degree of success upon such efforts,

for the promotion of religion, as are palpably

within our power, a revival of piety may be

witnessed in every neighbourhood throughout

the land; the principles of the gospel of Jesus

Christ may be made to regulate the detail of

individual and national intercourse; the high

praises of God may be heard from every habita-

tion; and perhaps before even the youth of

the rising generation be gathered to their fathers,

there may burst forth upon these highly fa-

voured states, the light of the Millennial glory.

What is to prevent it? Let any man reflect

upon the subject and then answer. My breth-

ren, I speak deliberately. I do believe that

the option to put into our hands.\*

It is for us to say whether the present religious

state be onward, until it terminate in the uni-

versal triumph of Messiah, or whether all shall

go back again, and the generations to come af-

ter us suffer for ages the divine indignation, for

our neglect of the gospel of grace of God.

The church has for two thousand years been

praying, "Thy kingdom come." Jesus Christ

is saying unto us, "it shall come, if you desire

it."

Such, then, are some of the encouragements

which the providence of God presents for at-

tempting the universal promulgation of the gos-

pel of Jesus Christ. Motives equally strong,

may also be drawn from the results which must

of necessity ensue, if we prove unworthy of

the high destiny which is now set before us.

To these, however, time will only allow me ve-

ry briefly to allude.

It is an astonishing fact, that during this

age, popish traitors to the state, were treated

more leniently than protestant dissenters in

the church! After many political cavils,

act passed for the King's general pardon,

the Baptists were excepted! On the

1st of April, 1547, a commission was given

to the Archbishop of Canterbury, and other cler-

ics, to search after all Baptists, reclaim-

ers, enjoin them penance, give them absolu-

tion, or in case they were obstinate, excom-

minate and imprison them, and deliver them

to the secular power to be further proceeded

against. The courteous Ridley very uncer-

tainly inquired if there were any of them in

his diocese. Latimer preached against them

before the King, and Cranmer laboured hard,

at length prevailed with his Majesty, against

the will, to burn two of them to death in Smith-

field! Accordingly Joan Bocher was com-

mitted to the flames May 2, 1549, and George

Pare, April 12, 1551. They both suf-

fered with great fortitude, and peace of mind,

Van Pare kissed the stake and faggots

were to consume his body to ashes!

The King himself died of a consumption July 6, 1553, in the 16th year of his age, and was succeeded by his sulky, malicious, implacable, popish sister Mary. This furiously superstitious Queen, as soon as she had possessed herself of regal authority, set aside the reformed religion, and restored the unreformed Romish trumpery. Cruel papists were promoted to honour, and in a short time hundreds of pious protestants burnt to death or otherwise destroyed, for their loyalty to Jesus Christ.

Many of the martyrs, we have no doubt, were Baptists, though no particular mention is made of their sentiments respecting believers' baptism; and those zealous reformers who in the preceding reign burnt our people to death for religion, were now burnt themselves! After a bloody and infamous reign of only five years, this infernal Queen gave up the ghost Nov. 17, 1558; upon whose decease her sister Elizabeth succeeded to the throne.

Elizabeth favoured the reformation, and therefore soon repealed the laws made in favour of popery by her sister; restored the protestant religion, and assumed the supreme direction of it in her dominions. Those who were imprisoned for conscience sake were set free, the English Bible and service book were replaced, and the thirty-nine articles of the Church established. But as her Majesty had very high notions of her ecclesiastical and civil authority, she thought the most compulsive measures lawful to bring her subjects to yield implicit obedience to her will. An act to enforce religious uniformity was passed, and all the engines of persecution made use of, to oblige the nation to submit to it. Those who refused to be confined within the pale of the national church were contemptuously called Puritans, and while the Queen suffered French protestants to take refuge in England, from the persecutions in France, she persecuted her own protestant dissenting subjects for their religion! But the cruelties practised against them only served to increase their number and add to their fortitude; so that in the year 1573 they left their parish churches, and began to form themselves into distinct societies. The Baptists wonderfully prospered; their prosperity provoked the indignation of their adversaries, and their wrath lay heavy upon them. On Easter day 1575 a congregation of Baptists were discovered without Aldgate, London. Twenty-seven of them were imprisoned—Some of them recanted, others were banished, and two of them were burnt to death in Smithfield, July 22, next following.

## EXTRACTS

From President Wayland's Sermon, delivered at the request of the American Sunday School Union, May 25, 1825.

Behold, then, Christian Brethren, the encouragement before us. We are citizens of a country whose untrdden soil was moistened by the tears, and consecrated by the prayers of persecuted saints; whose earliest institutions were formed under the auspices of the Bible, where every man may pray as much, and live as holily, as he will; where every man may circulate, as widely as he pleases, the gospel of Jesus Christ, and as eloquently as he is able, urge his fellow citizens to obey it; and where God has been pleased to honour with his special benediction, every effort which has been made to arrest the progress of vice, and increase the influence of religion. What can we ask for more? Why stand we here all the day idle? We see how glorious a success has attended our present feeble and imperfect efforts. They have as yet been almost nothing

ple; and, if we are really in earnest, and exercising faith in the promises, I am persuaded that happier times will soon commence, and Zion once more put on her beautiful ornaments, and we shall again see poor sinners flocking to the standard of the cross. Whilst speaking of the duty of prayer, I am reminded of a subject which does not yet seem to interest Episcopalians as it ought; I mean the Monthly Concert of Prayer; which, although it awakens more interest than it used to, yet it does not appear to affect the pious as it ought to. In some cases, it seems to be considered as a matter which may be attended to or not, just as the individual chooses, without attaching to it any degree of responsibility on the part of Christians. No professor ought to be absent who can possibly attend, unless he be influenced by conscientious motives; but the hearts of the pious are often grieved, by the continued absence, from time to time, of those who profess to approve highly of these meetings, and yet who withhold their services, where they would be so highly important and useful. When Christian pastors and people come up with one heart and mind, "to the help of the Lord against the mighty," then will the cause of true religion eminently prevail; for God will give his holy spirit to those who ask him. May God bless these few feeble remarks, for his dear Son's sake. Amen.

H. M.

The foregoing remarks, will probably as well apply to other denominations of Christians, as it does to the Episcopalians. Self examination, as to our own conduct, and motives to action, occupies too little space of our time, and this truth, that much, very much time, is mispent, causes too little godly sorrow.

## ST. LAWRENCE BAPTIST ASSOCIATION.

The sixteenth anniversary of this Association was held, as we see by the minutes, received last week, at Governor's, the 7th and 8th days of last month.—Elder Palmer preached the introductory sermon, from Matt. x. 10, "The workman is worthy of his meat." Elder Beriah N. Leach was chosen Moderator, and R. S. Palmer, clerk. Embraced in this body ministers, and 1212 members. Ninety-two were added by baptism the past year, and 61 by letter. Among the churches specially favoured with additions by baptism, are Malone and Chattanooga.—The next session is to be held at Potsdam. Elder Marshall preaches the introductory sermon, and Elder Leach is his substitute.—*N. Y. Baptist Register.*

**BEAVER BAPTIST ASSOCIATION.**  
We have received the minutes of this association, and perceive that its twenty-first anniversary was held in the city of Pittsburgh, August 19, 20, and 21. The introductory sermon was preached by Br. James McAbey, from Matt. vi. 34. Br. Samuel Staughton was chosen Moderator, and Br. West, clerk.—There are in this body 15 churches, 4 ministers, and 663 members. The first church in Pittsburgh contains 150 members; the next in magnitude is that of Achor, Ohio, of 58 members; the next in magnitude is that of Anchor, Ohio, of 58 members. Fifty-five were received by baptism, and 22 by letter the past year. The sentiments of Mr. Campbell have given some trouble to the churches in this quarter. The Circular Letter discusses the subject of Gospel faith, and very clearly shows that it is something more than the bare assent to the truth of a fact, supported by full testimony—that it is an exercise with which the Holy Spirit has to do. It comes indeed by hearing the word of God, but the hearing is an internal hearing of that call of God to which Paul alludes when he says, to them that are called, both Jews and Greeks, the preaching of Christ is the power of God and the wisdom of God. The same apostle, in Gal. v. 22, 23, records it among the fruits of the Holy Spirit. The donation of \$100 from the Massachusetts Baptist Missionary Society is mentioned with gratitude. The cause of Sabbath schools is recommended to the favourable regard of the brethren. Preaching, prayer, and praise, were seriously attended to during the session. The next session is to be held with Unity Church, Mercer county, Pa.—ib.

**CORTLAND BAPTIST ASSOCIATION.**  
The third anniversary of this association was held on the 9th and 10th days of last month, with the first church in Marcellus. The introductory sermon was preached by Elder Thomas Purrington, from Ps. cxix. 18, "Open thou mine eyes, that I may behold wondrous things out of thy law." Br. Alfred Bennet, was chosen Moderator, and Br. Jesse B. Warden, clerk, and Br. E. W. Clark, assistant. This body contains 22 churches, 15 ministers, and 2494 members. The number added by baptism the past year is 266, and by letter 115. The churches favoured with special refreshments are Truxton, Homer Village, Scott, Virgil Village, and Marathon. The sermon the second day was delivered by Elder J. Peck from Rom. x. 4, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." A collection was taken at the close of \$19.25. The session was of much interest and Christian enjoyment. The amount received for missions is \$353.97, \$201.40 of which is for domestic use. The circular letter is on the subject of the evidences of our being subjects of the gracious influences of the Holy Spirit. Br. T. Purrington is to write the circular, and Br. B. W. Capron the corresponding letter for next year. The subject of temperance is particularly recommended to the attention of this body, and the friends of good order. The next session is to be held in Tully.—ib.

## [BURMAN MISSION.]

The most devout thanksgivings are due to Almighty God for the continued successes granted to the labours of the Missionaries in this distant land. Letters by a late arrival assure us, that several new converts have been recently baptized and received into the church

at Maulmein, making the number who have been baptized at that station from January, 1828, to March, 1830, about 62. At Tavoy, where Mr. Boardman labours, there is a church of ten, seven of whom are of the inquiring people called Karen. In one of the villages of these people, the chief man has hopefully embraced the truth, and his influence is such as to give to the village a respect for the Lord's day, and in a degree, the cast of Christian manners. A seriousness prevails among them, which is highly pleasing. In Rangoon, there are twenty native converts, one of whom is an acceptable preacher. Moung Ing, a native preacher is there also, with Mr. Wade. Their labours we trust, will not be in vain.—*Christian Watchman.*

From the Richmond Religious Herald.

## MR. AND MRS. SKINNER, MISSIONARIES TO LIBERIA.

These Missionaries of the cross, about to sail for Liberia, to carry the light of revealed truth to benighted Africans, were set apart to the work on Monday evening last, the 4th inst. at the First Baptist Church in this city. The services were introduced by Elder James B. Taylor, who gave out an appropriate hymn and engaged in prayer. Elder John Kerr, then read, with explanatory remarks, Isaiah xxxv. and Psalm lxxii. after which, brother Skinner gave a succinct, but general and eloquent account of the course of Divine Providence, that had led himself and wife to select that field of labour. He stated that the memoirs of distinguished Missionaries, as Braider, Judson and others, had fired his soul with sympathy for the perishing heathen—that he had no desire to remain in a land, in which preachers are, by their multitude, enabled to devote their time to other work than the ministry—and that after a deliberate and prayerful survey of Greece, Burmah, Hindooostan, China, and the world, he had chosen Africa as the land in which to spend his earthly existence—and that he and his wife had shaken hands with their parents, brethren and friends, and all the blessings of civilization, no more to see the land of their fathers. The charge was delivered by Elder Eli Ball. Elder J. B. Jeter and the right hand of testimony and a copy of the Sacred Scriptures, was presented by Elder H. Keeling. Rev. J. A. Armstrong of the Presbyterian church, then made an eloquent address, in which he maintained the spirit of Missions, is the spirit of the Gospel—that every Christian is, or ought to be, a Missionary—that these Missionaries were under no greater obligations to devote their lives, to the cause of Christ, than other Christians are—and that no one is a Christian who does not interest himself in the salvation of others. He then expressed a wish that the congregation might have an opportunity of testifying their love for this cause, by a collection, which amounted to fifty dollars. The services were concluded by singing by Elder Gilbert Mason.

From the Sabbath School Treasury.

## REVIVAL IN WILLINGTON, CONN.

Willington, Aug. 19, 1830.

## Mr. EDITOR.—

The readers of the Sabbath School Treasury will undoubtedly be interested with an account of the late revival of religion in this town, and more particularly its influence on the Sabbath School cause. The Baptist Church in this place was organized in December 1828. The Sabbath School connected with it, was commenced about the time that I accepted the invitation to the pastoral office, a little more than a year ago. The revival began in the month of August. For a short time it was principally confined to adults. It then prevailed several weeks almost exclusively among the children in our Sabbath School. In November, four little girls, aged thirteen, ten, nine, and nine, were baptized upon a profession of their faith. The other children of the Sabbath School were present at the water side to witness the solemn scene; and as many as five or six of them were by that means awakened to a sense of their sinful state, and found no peace till they believed on the Lord Jesus Christ. The oldest of these children was awakened by reading on the back of a Sabbath School ticket, the lines of Dr. Watts—

"Broad is the road that leads to death,  
And thousands walk together there."

After reading, she began to reflect upon her own course, and was soon convinced that she was walking in the "road to death." She retired to pray, which she continued to do many times a day, till she obtained mercy, and felt assured that her feet were directed into the "narrow way" of wisdom. Another of the above four was awakened in the following manner: Her parents had never made a public profession of religion, though they had indulged a hope for several years. One day, after being visited by their pastor, who had faithfully endeavoured to lead them in the way of their duty, her father called his little family together, confessed his backslidings, took up his cross, and prayed for the first time in their presence. This prayer made such an impression on the mind of his daughter, that from that day she set her heart to seek the Lord, and soon after found peace in believing. Her parents, as well as herself, are now members of the church.

The work remained in the Sabbath School till about the middle of December, when it was again visible among the middle aged, and aged part of the congregation. Its progress was gradual till the 20th December, when it became more powerful in its influence than the oldest Christians recollect ever to have seen. It now prevailed in the Presbyterian church also, and very soon, in every neighbourhood in the town. Some of the youth in every district school, were the subjects of renewing grace.—In one school, the teacher and fifteen of his scholars, in the space of one week, were brought to rejoice in the truth. The children in this, and other schools, who were previously known, and thoughtless about their souls, were now

delighted to have their instructor pray with them every day. In some of the schools, the children, instead of spending their intermission in play, met in some neighbouring house and employed the time in prayer, singing, and religious conversation. The revival continued through the winter and a part of the spring, since which it has mostly subsided. Since it commenced, fifty three of the youth and children belonging to our Sabbath School, have been baptized and added to the church. Thus far they have adorned their profession. The whole number added to the church is 116. By baptism, 102, and by letter, 14. The number added to the Presbyterian church, under the care of the Rev. Francis Wood, is forty eight. By profession, forty three, and by letter five. Of these twenty five belong to their Sabbath School. This makes no less than seventy eight Sabbath School scholars in this town, that have made a profession within eight months.

This part of the Tribune to the Pilgrims, is really sublime and beautiful.

"These were the men who settled New England. They came here bearing in their bosoms the sacred love of liberty and religion; and ere they had left the little bark that had borne them across the ocean, they formed themselves into a civil body politic, having for its basis this fundamental principle, that they should be ruled by the majority.—Here is brought out the grand idea of a free, elective government. Here is the germ of that tree of liberty which now rears its lofty top to the heavens, spreading its branches over the length and breadth of our land and under whose shade twelve millions of freemen are reposing. The spirit of a' our free, civil and religious institutions, was in the breasts of our Pilgrim fathers. It was cherished and invigorated amidst the toils and sufferings which they endured in their native land. It served them with courage, and inspired them with hope amid the perils of the deep and the trials of the wilderness; and prompted and guided their counsels, in founding their churches and establishing a government on principles of the purest republicanism. It was taught by them in the family, in the school, in the sanctuary, and in the hall of legislation. It breathes in their remarks, it animated their efforts, and sustained them in all their self-denials, and hardships and sufferings. It descended to their children in their successive generations, increasing constantly in vigour and strength, till it broke out in the revolutionary war, and was embodied in that excellent form of government, which, while it blesses with equal rights and privileges the millions of our own land, is sending forth a redeeming, emancipating influence among the more numerous millions of other lands, who are groaning under the yoke of oppression and tyranny.

When I think of this, the conviction of my own mind is irresistible, that no men were ever commissioned of heaven to perform a greater, or more noble work than the fathers of New England. They lived not for a day, but for all time and eternity; not for themselves, but for posterity and the world."

Yours respectfully,

S. S. MALLORY.

For the Christian Secretary.

## A TRIBUTE TO THE MEMORY OF THE PILGRIMS, &amp;c. BY JOEL HAWES, PASTOR OF THE FIRST CHURCH IN HARTFORD. Mr. Editor,

In Lecture 2d. page 50, the author says, "In the course of the past year, the author of the colonies, forty three Churches were formed; and in the same number of succeeding years, eighty churches more rose into existence. All these were Congregational churches."

Again page 60,

"Let it be recollect, moreover, that for nearly a hundred years after the settlement of New England, there were very few of any denomination in the land, besides Congregationalists."

I do not know how to reconcile this with some facts presented by their own historians.

Hannah Adams dates the rise of Congregationalism more than twenty years after the landing of the Pilgrims at Plymouth.

The Rev. Mr. Stone, one of the first pastors of the Church over which the Rev. Dr. Hawes now presides, defining Congregationalism, said, in 1659, "That it was a speaking Aristocracy, in the face of a silent Democracy." All the early ministers, then, did not have the same exalted views of Congregationalism, as are given us in these Lectures.

In page 53, he says,

"Our fathers came here, smiting from under the rod of ecclesiastical domination."

Pity they were so soon inclined to make others smart, as they did the backs of Holmes and Painter, under the same rod. But more of this hereafter.

Page 54,

"In cases of difficulty, councils of neighbouring pastors and delegates from the churches, were called to assist in the settlement of them; but their decisions were only advisory; having no binding authority over the parties concerned."

In this State, Churches were formed by order of the General Court, Councils appointed to preside, defining Congregationalism, said, in 1659, "That it was a speaking Aristocracy, in the face of a silent Democracy." All the early ministers, then, did not have the same exalted views of Congregationalism, as are given us in these Lectures.

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Ministers were dependant on them for their salaries, and Churches not only for the settlement, but the continuance of their pastors. To dissent from the decisions of these *advisory Councils*, as they were called, was attended with disastrous consequences to the parties concerned.

In page 56, the Doctor says,

"In regard to Christians of other denominations, the Congregational Churches of New England act on the principle of open communion; making evidence of Christian character the only condition of fellowship."

Is this the fact, Mr. Editor? I do not ask whether Dr. H. believes they ought to act upon this principle: I do not ask if many of his ministering brethren believe it is a correct one. I know that many profess to believe in Mr. Hall's theory on this subject. But I do ask to be informed, where in New England, the Congregational church is located, that acts upon this theory? that requires, as the "only condition of church fellowship," evidence of Christian character?"

I believe the Orthodox Congregational churches all act upon the principle that all those who come to the table of the Lord, should give evidence, not only of piety, but of having been baptised; in other words, the very same principle

adopted by the Baptist Churches in New England.

In page 61,

"The New Testament is a Republican book."

Are we then to infer that all Congregationalists are Republicans? Though I attribute the blessings mentioned in the following paragraph (pages 62—64) to the love which the pilgrims bore to civil liberty, irrespective of their Congregationalism, I do think the author entitled to much credit for the very felicitous manner in which he has expressed himself.

This part of the Tribune to the Pilgrims, is really sublime and beautiful.

"These were the men who settled New England. They came here bearing in their bosoms the sacred love of liberty and religion; and ere they had left the little bark that had borne them across the ocean, they formed themselves into a civil body politic, having for its basis this fundamental principle, that they should be ruled by the majority.—Here is brought out the grand idea of a free, elective government. Here is the germ of that tree of liberty which now rears its lofty top to the heavens, spreading its branches over the length and breadth of our land and under whose shade twelve millions of freemen are reposing. The spirit of a' our free, civil and religious institutions, was in the breasts of our Pilgrim fathers. It was cherished and invigorated amidst the toils and sufferings which they endured in their native land. It served them with courage, and inspired them with hope amid the perils of the deep and the trials of the wilderness; and prompted and guided their counsels, in founding their churches and establishing a government on principles of the purest republicanism. It was taught by them in the family, in the school, in the sanctuary, and in the hall of legislation. It breathes in their remarks, it animated their efforts, and sustained them in all their self-denials, and hardships and sufferings. It descended to their children in their successive generations, increasing constantly in vigour and strength, till it broke out in the revolutionary war, and was embodied in that excellent form of government, which, while it blesses with equal rights and privileges the millions of our own land, is sending forth a redeeming, emancipating influence among the more numerous millions of other lands, who are groaning under the yoke of oppression and tyranny.

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## CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 23, 1830.

IMPROVEMENT OF COMMON SCHOOLS.—We have received a Circular, giving notice that a meeting for this purpose of the friends of Education, will be held at the State House in this City, on the 10th of November next. As the improvement of our Common Schools is of great importance, it is desirable that such an interest be felt, as shall ensure a full meeting; and especially is it desirable that teachers, and others more immediately concerned in the instruction of youth, should be present. If the Committee succeed in their contemplated arrangement, the meeting will doubtless be one of deep interest. The following sentences close their circular:

"A leading object of this meeting in the view of the Committee should be, to bring together instructors and the friends of education from every part of the state, that they may become acquainted with each other, that they may receive and communicate information concerning the actual condition and wants of our schools, and devise some plan for united and extended efforts for their improvement, especially through the medium of teachers, school committees, and visitors.

The Committee design to do all in their power to procure lecturers as proposed in the above resolution; but the period allowed is so limited for selection or for preparation, that they must look for the interest and influence of the meeting chiefly to the collection of the friends of the cause, and of information on the subject, at a single point, which was contemplated by the meeting at New Haven. In closing this communication, they will venture to make the appeal.—Shall Connecticut remain stationary or retrograde on this important subject, while every state around us is advancing?"

In our last, in the proceedings of the Hartford Association, in the notice of the Rev. Mr. Hopkins' death, for "in behalf of our deceased Brother and family," read, "in behalf of our deceased brother's family."

BAPTIST CONVENTION IN MAINE.—This body held its annual session at N. Yarmouth, on the 5th instant. Zion's Herald gives the proceedings, from which we shall make copious extracts in our next.

We learn that the Rev. Mr. Allen, editor of the Vermont Telegraph, has been appointed Agent of the Baptist General Tract Society, Philadelphia.—He has been spoken of, as well adapted to fill this station.

## A NEW BAPTIST MEETING HOUSE OPENED.

On Wednesday last, at 1 o'clock, P. M. the Meeting House recently erected for the use of the First Baptist Church and Society in West Springfield, was opened with religious services.

Invocation by the Rev. J. Wilson, of Suffield.—Reading of select portions of Scripture, by Rev. Nichols Branch, of Springfield. Prayer with special reference to the opening of the house for public worship, by Rev. Erastus Andrews, the pastor of the Church. Sermon by Rev. Gustavus F. Davis, of Hartford, from 2 Chron. 6. 41. "Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength; let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness." Prayer after Sermon, by Rev. Mr. Lefavour, of Suffield. Concluding prayer and Benediction, by Rev. J. F. Bridges, of Enfield.

These services were interspersed and enlivened by several appropriate Anthems, performed by a full choir, in excellent style, under the conduct of Mr. Gallup. Rev. Mr. Archibald preached in the evening.

The house of worship is of very convenient dimensions; much good taste is displayed in the plan and architecture, and it is really beautiful in simplicity.

May the blessing of God rest upon the pastor, and the enterprising people, who are henceforward to pay their devotions within its walls.

Communicated.

## CICERONEAN LYCEUM.

(Meeting on Tuesday Evening, 26th inst.)

## QUESTION FOR DISCUSSION.—

"Ought the Constitution of the United States to be so amended, that the President shall be ineligible to re-election?"

## NEW HAVEN UNION CONFERENCE.

The next meeting of the New Haven Union Conference will be held with the Second Baptist Church in Saybrook, on the last Wednesday in October, the 27th inst. The public exercises of the Conference, will commence at 2 o'clock, P. M.

It is sincerely hoped, the delegation will be full, and in season to make necessary arrangements. On their arrival they will please to call at the store of Joseph H. Hayden & Co. or on the subscriber, for direction.

## PIERPONT BROCKETT.

## THE HARTFORD UNION CONFERENCE.

Will hold its next Session in Hartford, on Wednesday Nov. 3d, at one o'clock P. M. The delegates are requested to call at the Vestry, where the Committee of the church will be in waiting to receive them.

At half past two P. M. the public exercises at the Meeting house, will be introduced, by a sermon from the Rev. John Cookson of Middletown.

GUSTAVUS F. DAVIS.

Hartford Oct. 21, 1830.

## SPECIAL NOTICE.

THE Members of the Connecticut Baptist Sunday School Society, are hereby notified to meet at the Baptist Meeting House in this city, on Thursday, the 30th of November next, at 2 o'clock, P. M. to take into consideration what measures shall be adopted by said Society, in reference to Sunday School operations in the Valley of the Mississippi.

A general attendance is earnestly desired.

GUSTAVUS F. DAVIS, President.

Hartford, Oct. 23, 1830.

## NOTICE.

THE Farmers Society of Suffield, will hold their Annual Cattle Show, and Exhibition of Domestic Manufactures, near the Meeting House in West Suffield, on Wednesday, the 30th day of November next, at 9 o'clock, A. M.

E. G. UFFORD, Secy.

Suffield, Oct. 15, 1830.

BY HIS EXCELLENCY  
GIDEON TOMLINSON,  
GOVERNOR OF THE STATE OF CONNECTICUT.

## A PROCLAMATION.

THE continuance of our lives, during another revolution of favourable seasons, the general prevalence of health, the rich and gratifying products of laborious and persevering industry, the diffusion of intellectual and moral light and improvement, the preservation of our civil and religious rights and privileges, in tranquility and peace, and especially the continued offers of the unspeakable blessings and the enjoyment of the hallowed ministrations of the gospel dispensation, constitute renewed demonstrations of the Divine Sovereignty, Goodness, and Forbearance, and impress upon us, as citizens of a Christian community, the undeniable and delightful duty of publicly and devoutly manifesting gratitude and ascribing glory unto the God of our salvation.

I do, therefore, appoint THURSDAY the twenty-fifth day of November next, to be observed as a day of public THANKSGIVING and PRAYER, throughout this State, that the ministers and people of every denomination, assembling in the places, where they are accustomed to worship, may, with grateful hearts and united voices, recount the signal interpositions and undeserved mercies of divine love towards them and their fathers, and praise and adore their supreme and all-bountiful Benefactor.

On that solemn festival, a faithful and lively recollection of our ingratitude and deviations from uprightness and purity should excite us in penitence, and fervency, to supplicate heaven for the pardon of our sins, with the renewing and sanctifying influences of the Holy Spirit, and to implore that, being turned unto the Lord by his grace, we may exhibit in our conversation and deportment, the proper evidences of repentance; to enjoy the exalted consolations and happiness resulting from the indulgence of benevolent and holy affections, and the practice of strict justice, temperance, truth, and the enduring charities of life; and that through the perfect righteousness and atonement of the Saviour and Judge of the world, we may be allowed to participate in the blissful rewards and emoluments of the justified in glory.

While we behold with admiration, the mighty operations of the Ruler of the Universe, in ordaining the destinies of nations, paralizing the arm of oppression; narrowing the dominion of bigotry and intolerance; spreading the principles of representative government, and anchoring the condition of the human race, it will be incumbent on us to remember, with unfeigned expressions of thankfulness, the happy exemption of our beloved country from warlike commotion and bloodshed, and its constitutional security against the ferocious evils of anarchy on the one hand and despotism on the other; and to pray fervently that he will lead the President of the United States and all entrusted with authority, in the National and State Governments, to the upright, impartial, and wise discharge of their several functions. Likewise, to beseech the Author of all Good, that, looking with special favour on the interests of our State, He will bless its colleges and schools; render effectual moral and religious instruction; extend general health; prosper and reward richly, husbandry, commerce, manufactures and every useful and honest pursuit; and inspire all the magistrates and people of our land with ardent attachment and firm adherence to the Union.

Amidst the affectionate greetings and interchanges of kindness among relatives and friends, and the festivities appropriate to the occasion, let excess and dissipation be steadily disengaged, and love of our fellow men cherished and poured out, in diffusive beneficence, and in earnest supplication to Jehovah, that the Gospel of Christ may be spread and preached to all nations; the rod of oppressors broken; liberty, law and order universally established; and all mankind brought to bow, in reverential homage and love, to the God of grace, and to obey his holy commandments.

Servile labour and vain recreation, on said day, are prohibited by law.

Given under my hand, at Fairfield, this thirteenth day of October, in the year of our Lord one thousand eight hundred and thirty, and in the fifty-fifth year of the Independence of the United States of America.

GIDEON TOMLINSON.

By His Excellency's command,

THOMAS DAY, Secretary.

## POLITICAL.

## LATE FROM EUROPE.

From the New-York Daily Advertiser.

From the Messager des Chambres.

PARIS, Sept. 3.—Serious disturbances have already taken place in the department of the Artois. They have just broken out again with fresh violence. The peasants of several communes have risen, not with the noble ambition of reconquering their rights, but for the purpose of violating the rights of others.

Great excesses have been committed—a chateau, some private houses, and manufactures have been pillaged, burnt, or demolished. An honorable citizen, M. de Vandemoer, has been kept captive three days by these wretches. They say that their rage is directed against smelting houses and forests. As for the former, there is no motive—these establishments being almost the sole resources of a poor department, which only abounds in iron mines. The code of forest laws legally voted and promulgated, is said to affect the interests of our mountaineers. Let no time be lost in modifying it in any particular that may be unjust; but, meantime, let it not serve as a pretext for such acts of violence. Several proprietors, terrified or constrained have thought that they could not save themselves from greater misfortunes, except by subjoining to all conditions required of them. The number of the peasants, and their dispositions, on the 27th, in the morning, excited great fears for the town of Tarragona.—Several of the inhabitants have fled, carrying with them their most valuable effects.

From the Gazette de France.

The news of the recognition of the new government by England, has been announced to the departments by telegraph, with orders to give it the greatest publicity.

From the National.

Count Rayneval, the French Ambassador at Vienna, returned the night before last to Paris. It is asserted that he left the Court of Vienna with the most favourable disposition for a speedy recognition of Louis Philip I. and of his Government.

Under existing circumstances, the Court of Vienna will not fail to follow the impulse given by her old ally—England.

The following are extracts from the Hamburg papers received yesterday:

PETERSBURG, Aug. 21.—The Journal de St. Petersburg, having given the ordinances of Charles X. of 25th July, in a preceding number, says, in its number of 19th of August—"After the ordinances of 25th July, which we gave a week ago, the city of Paris was a theatre of a series of deplorable events, the publication of which we have thought proper to delay, in order to give a more faithful account of them."

In its number of August 23, the same Journal says:—"To complete the accounts contained in our last number, of the desperate events which have passed at Paris, we hasten to lay before the public the substance of the information which the Government has received officially. This news comes down to the 30th August, including the abdication of Charles X. No French ships under the tri-colored flag, nor

French travellers, are to be received here till further orders."

WARSZAWA, Aug. 26.—The greater part of the town of Baden has been destroyed by fire.

ALGIERS.—At the last accounts all was quiet. A part of the French fleet were to return to France to avoid the Equinox. The division to remain in the port of Algiers, Bouona, and Oran, will be under command of M. Massieu de Cleval, consisting of four frigates, two corvettes, four brigs, and smaller vessels.

LONDON, Sept. 6.—Letters from Lisbon of the 21st ult. received this morning, state that not a single word of French news had appeared in the papers relative to the great changes in France. The celebrated ordinances, however, had been immediately published, on the receipt of them in large type. Miguel's Government appeared apprehensive that something terrible would befall them. On the day after the arrival of the Galatea frigate, sent to Lisbon for the purpose of claiming restitution of the vessels captured before Terceira, they were given up. Some of them were on the point of sailing for this country. The exchange on London was at 45, and discount on government paper at 31 per cent.

By the letters of Friday from Amsterdam, received this morning, the money market of that place was at 53, which is a rise of nearly 8 per cent. The Dutch merchants treat, or perhaps affect to treat the events in Belgium, as a very light matter.

The deputation has arrived from the Hague, and their report will be published this evening, but from the delay in such publication, to great good is expected to emanate from their proceedings.

The following letter is more important, as it shows more clearly than any account yet published, the formidable power and decided tone of the revolted Burghers, who have given the Prince of Orange but three days to answer their demands:

BRUSSELS, Sept. 3, six P. M.—Considerable alarm was excited in this city this morning from the continued and not altogether pacific discussions between the Prince of Orange and the Council elected to arrange the difficulties between the present Government and the citizens, and it was considered by many as improbable that a trial of strength might take place between the military and Garde Bourgeoise.—About twelve o'clock, however an agreement was entered into that the Prince of Orange should proceed forthwith to the Hague, to lay the demands of the citizens before his father, and it is reported these demands are of great importance, and made with a very peremptory style. The Prince accordingly left Brussels about two o'clock, and an hour afterwards the whole of the military, horse and foot, also marched out, leaving us without a single soldier.

The Commanders of the Garde Bourgeoise and many of first rank of inhabitants have signed a document conjointly with the Prince of Orange, assuring the safety of the town, that there shall be no change of dynasty during the absence of the Prince, and calling on the inhabitants to calm their fears, and wait with confidence the answer of the King to the demands of his subjects. This is the condition we are at this moment; but from the state of the surrounding country and neighboring towns, all in open rebellion, and looking to Brussels as the grand pilot to guide them through the shoals and quicksands of revolution, and a large army nearly at the walls, it is impossible to foretell the events of the next twenty-four hours. The report of the deputation was, as I anticipated—no way satisfactory. The people are determined not to wait till the 13th of September, when the King proposed to summon the States-General, and insist on an immediate answer by the Prince of Orange, to whom they have given three days.

We have received Hague and other Dutch papers to the 3d inst. The following are extracts:

HARLEM, Sept. 1.—At Amsterdam all kinds of disturbances have arisen, and the people showed the greatest zeal for the good cause, and here also the people manifest the greatest desire to serve the King and the country, where it may be necessary, under the present critical circumstances. The troops continue to march towards Antwerp. The late detachment of the 9th division passed to-day through Breda, in wagons.

Sept. 3.—The militia at Hague have eagerly offered to do duty whenever his Majesty may think proper. The Students of the University of Utrecht have also declared themselves ready to assist in quelling the insurrection. At Amsterdam they are signing addresses, offering to serve the King and country. At Maastricht was quiet on the 30th. The proposal to wear colours different from those of the garrison seems to have met with approbation.

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THE HAGUE, Aug. 30.—The extraordinary convocation of the States-General will be for the purpose of concurring in the adoption of the necessary measures, and also for calling out and keeping embodied the whole of the militia, according to article 208 and 209 of the Fundamental fund.

ANTWERP, Sept. 2.—All is quiet here; troops are constantly arriving. The Sunnatia frigate has run aground, and is discharging its guns to lighten the vessel. It seems to be hoped here that affairs will take a favorable turn at Brussels; and it is asserted that many sensible and moderate persons, learning that the Prince would venture into Brussels, were very urgent for laying aside the colours that had been assumed.

DORDRECHT, Aug. 30.—Yesterday several steam boats passed, with troops on board, and with other ships full of troops in tow, going from Rotterdam to Antwerp.

NIMEGUEN, Aug. 31.—From all sides troops are marching to the Southern provinces (Here follow some details.)

ROTTERDAM, Sept. 3.—The march of troops to the Southern provinces continues without interruption.

ARNHEIM, Sept. 3.—The chuirassiers arrived in the night of Monday from Zurphen, and set out in the morning for Maestricht.

The chuirassiers from Devender arrived here yesterday evening; they are going to Maestricht.

Private letters of the 30th of August, say that the city of Liege was declared, in the night of the 29th, in a state of a siege. Many of the inhabitants are leaving the city. The citadel is well provided with every requisite, and the spirit of the troops is excellent.

NAPLES, Aug. 14.—The Dey of Algiers and his uncle continue to attract the notice of the public, for these Turks are running about the streets of Naples all the day long. The Dey is said to have brought with him seven millions of francs in gold; and on this account it is hoped he may be persuaded to purchase an estate in the kingdom of Naples.

One of his servants had been guilty of some act of disobedience, and was sentenced to death for it. The Neapolitan portier was directed to procure a cart to carry away a corpse. he asked if any body in the house was dead, and received for answer that the execution would take place in a few hours. On this he ran to fetch a Commissary of Police, who gave him to understand that he was not to take justice into his own hands at Naples, but must leave it to the Government.

JONESBOROUGH, (Tenn.) Oct. 2.—We learn with regret that the town of Sorginville, in Hawkins county, and the neighbourhood, adjacent to the river, has been, for several weeks, unusually sickly; and, in proportion to the population, there has been more deaths than has ever been known, in the same length of time, in any part of the country. This fatal fever is attributed to the long continued drought—the river being lower than it has ever been known before. We were informed this morning,

## LATEST FROM LIVERPOOL.

On Saturday the packet ship Birmingham, Capt. Harris, arrived from Liverpool, bringing us London papers to the 7th of September, Liverpool to the 5th, Lloyd's Lists and London Shipping Lists to the 6th, and Liverpool Price Currents to the 8th. The Birmingham sailed on the 8th.

The intelligence from Europe continues to be of a very interesting description. The accounts from different parts of the continent, especially from the Netherlands, Prussia, and Russia

## POETRY.

From the Star and Index.

## A CONQUEROR'S REVERIE.\*

A conqueror stands in a thoughtful hour  
Where memory wakens its spell of power;  
The gale scarce breathes in the solemn tree  
As it journeys over the vine-hills free:—  
In a rural haunt, where no voices are  
A pensive Victor is standing there;  
Alone—and the night air is fanning his brow,  
Where are the dreams of his spirit now?

The stars are forth on their sapphire throne:—  
The flush of Day from the West hath gone;  
By the Seine's glad river, each lifted spire  
Is glittering no more 'gainst a sky of fire:—  
Alone, like an Eagle, when none is nigh,  
The Corsican stands with a thoughtful eye:—  
For like the clouds that are bathed in the morning ray  
Come forth the dreams of Life's early day.

He is gazing back, with the glance of mind  
Upon tenderer hours when his heart was kind;  
When the thought of Heaven his soul impress'd:—  
When *The Spirit* strove in his youthful breast:—  
He looks around, and the scenes are there,  
That in other days were so bright and fair;  
Oh, where is their sweetness, deep-felt before?  
Hath it gone, like a dream, to return no more?

Yes! that dream hath gone:—and there steals between  
A surging cloud o'er a battle scene:—  
There are crumbling towers, and tottering walls  
And serried swords, where a bastion falls:—  
There are mothers of Egypt whose voice of wail,  
Floats wild and loud on the stormy gale!

There are desolate maidens faint sinking to rest,  
Whose death groan is pour'd on a brother's breast!

But the banner'd hosts, and the battle's roar  
Fade soon,—and the spell that deceiv'd is o'er:

And the influence deep,—which the scenes impart  
That of old delighted,—beguiles his heart:—

He looks to the depths of the purple air  
And his spirit answereth:—"A God is there!"

Oh, could he have looked in his secret breast  
With a conscience untroubled, he had been blest!

August, 1830.

\* "Last Sunday evening," (says Napoleon,) "in the general silence of Nature, I was walking in these grounds (of Malmaison.) The sound of the church-bell of Rueil, fell upon my ear, and renewed all the impressions of my youth: I was profoundly affected, such is the early power of habits and associations; and I considered if such was the case with me, what must not be the effect of such recollections upon the more simple and credulous vulgar?" Let your Philosophers answer that!"—He added, as he extended his hands towards heaven, "I believe in the existence of a God: Who is it that created all above and around us?"—*Memoire sur le Consulat, 1799, et 1804.*

## SAYINGS OF THE MARTYRS PREVIOUS TO THEIR EXECUTION.

Dr. Huss, when the chain was put about him at the stake, said with a smiling countenance, "My Lord Jesus Christ was bound with a harder chain than this for my sake, and why should I be ashamed of this old rusty one?"

Jerome, of Prague, observing the executioners about to set fire to the wood behind his back, cried out, "Bring thy torch hither! Perform thy office before my face! Had I feared death, I might have avoided it."

John Lambert, just before he expired, lifted up such hands as he had, all flaming with fire, and cried out to the people with his dying voice in these words, "None but Christ! None but Christ!"

George Wishart at the stake said, "This fire torments my body, but no whit abates my spirits."

Laurence Sanders, when he came to the place of execution, fell to the ground and prayed, and then arose and took the stake in his arms to which he was to be chained, and kissed it, saying, "Welcome the cross of Christ! Welcome everlasting life!"

Robert Ferrar said, (after a person had been talking to him of the severity and painfulness of the kind of death which he was to undergo,) "If you see me once to stir while I suffer the pains of burning, then give no credit to the truth of those doctrines for which I die." And by the grace of God he was enabled to make good this assertion.

John Bradford, turning his face to John Leaf, a young man about twenty years old, who suffered with him, said, "Be of good comfort, brother, for we shall sup with the Lord this night." He then embraced the reeds, and repeated Matt. vii. 13.

Bishop Latimer, at his execution, said to Bishop Ridley, who suffered with him, "We shall this day, brother, light such a candle in England as shall never be put out!"

Bishop Ridley said to the Smith as he was knocking in the staple which held the chain, "Good man knock it in hard, for the flesh will have its course."

John Philpot, when he was come into Smithfield, kneeled down and said, "I will pay my vows in thee, O Smithfield!" Being come to the stake, he kissed it and said, "shall I disdain to suffer at this stake, when my Lord and Saviour refused not to suffer a most vile death upon the cross for me?"

Archbishop Crammer, who signed the popish tenets only through fear of death, at his execution said, "This is the hand that wrote, and therefore it shall first suffer punishment." Fire being applied to him, he stretched out his right hand into the flame till it was consumed, crying with a loud voice, "This hand hath offended!" And often repeating, "This unworthy right hand!"

That was a Christian expression of one of the martyrs to his persecutors, "You take a life from me that I cannot keep, and bestow a life upon me that I cannot loose—which is as if you should rob me of counters, and furnish me with gold."

Ignatius, in his epistle to the persecutors of the Church, gloried, saying, "The wild beasts may grind me as corn between their teeth, but

I shall by that become as choice bread in the hand of my God."

It is reported of Hooper, the martyr, that when he was going to suffer, a certain person addressed him, saying, "O, sir, take care of yourself; for life is sweet and death is bitter." "Ah, I know that," replied he; "but the life to come is full of more sweetness than this mortal life, and the death to come is full of bitterness than this uncommon death."

When Herod and Nicetes attempted to turn Polycarp from the faith by insinuating that there was no evil in calling Caesar Lord, and offering sacrifices to him, he replied that he had served Jesus Christ for many years, and had always found him a good Master; that he should therefore submit to all the tortures they should inflict, rather than deny him. And when he was threatened to be burnt, he replied to the proconsul, "Thou threatenest me with fire that burns for an hour, and then dies; but art ignorant of the fire of the future judgment and eternal damnation reserved for the ungodly. But why do you make delays? Order what punishment you think fit."

It is recorded concerning one of the martyrs, that when he was going to the stake, a nobleman besought him in a compassionate manner to take care of his soul. "So I will," he replied, "for I give my body to be burnt rather than have my soul defiled."

## ADMONITION TO MINISTERS.

There are those, perhaps, whom it may be expedient to warn against a spirit of lukewarmness and indifference in the discharge of the duties attached to the ministerial character. But there is an opposite extreme, against which our subject leads us to suggest a caveat. The days in which we live are days of zeal and energy in the cause of religion; and we sincerely rejoice that such is the case. May zeal and energy abound among us more and more!

We would, however, admonish our advancing coadjutors in the work of which we feel the weight and the responsibility, to bear in mind that zeal and energy, to answer the ends for which they are designed, the glory of God and the salvation of men, must be exercised under suitable control. They must be directed by knowledge and judgment, the result of mature reflection and deliberation: they must be aided by fervent prayer for the divine blessing: they must be adorned and beautified with the eminently Christian grace of humility.

For want of an adequate ballast, the vessel,

exposing its wide spread canvas to the inflating breeze, is tossed upon the wave at the mercy of the winds,—the sport of every blast; at length it becomes a prey to the faithless ocean: it is lost for ever, and the crew perish, consigned to the bowels of the deep. O, then, beware of defeating the grand object that is before you, or of hazarding the immortal souls which may be committed to your charge! Remember, too, that the fault of one indiscreet individual is too readily attached to a multitude. Avoid, then, all doubtful and unprofitable disputations. Be on your guard against all those refinements and subtle distinctions rather than godly edifying which is in faith. Let it on the contrary be your endeavour, by your respective example, to induce others, "whenceunto they have already attained," to "walk by the same rule, to mind the same thing." Thus will you incomparably gain the respect of those who are themselves entitled to your respect; even though your sentiments on some points of minor importance should not be entirely coincident with theirs. Thus will you best observe the cause of religion and of God in the world; promoting, as far as in you lies, that peace which is the will of God should prevail in the "churches of the saints." Thus preferring practical godliness, deduced from spiritual principles, to the impertinencies of empty curiosity, and to the extravagancies of daring speculation, you will, "by well doing, put to silence the ignorance of foolish men." Thus, in short, shining as lights in the world, deriving indeed your borrowed lustre from the effused radiance of the "Sun of righteousness," but diffusing again his reflected beams on those who are around you,—you will, as Christians and as ministers, be executing the command of our blessed Saviour, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven!"—*Knight on Parables.*

## BOYHOOD OF BENJAMIN WEST.

The first display of talent in the infant mind of Mr. West was curious, and still more so from its occurring when there was nothing to excite it. America contained scarcely a specimen of the fine arts; and being the son of a Quaker, he had never seen a picture, or a print. His pencil was of his own invention; his colouring were given to him by an Indian; his whole progress was a series of invention, and painting to him was not the result of a lesson, but an instinctive passion.

When only seven years of age, he was one day left with the charge of an infant niece in the cradle, and had a fan to flap away the flies from the child. The motion of the fan made the child smile, and its beauty attracted his attention. He looked at it with a pleasure he had never before experienced; and observing some paper on the table, together with pens and red and black ink, he seized them with agitation, and endeavoured to delineate a portrait; although at that period he had never seen an engraving, or a picture. Hearing the approach of his mother and sister, he endeavoured to conceal what he had been doing; but the old lady, observing his confusion, asked what he had been about, and insisted on seeing the paper. He obeyed, entreating her not to be angry. Mrs. West, after looking some time at the drawing, with evident pleasure, said to her daughter, "I declare he has made a likeness of little Sally;" and kissed him with much fondness and satisfaction. This encouraged him to say, that if it would give her any pleasure, he would make drawings of the flowers which she held in her hand; for his genius

was awakened, and he felt that he could imitate any thing which pleased his sight. In after life, he often used to say, "My mother's kiss made me a painter."

Young West used pen and ink for his drawings, until hair pencils were described to him, when he found a substitute in the tapering fur of a cat's tail. In the following year, a cousin sent him a box of colours and pencils, and several pieces of canvas prepared for the easel, and six engravings. The box was received with delight, and West now found all his wants supplied. He rose at the dawn of the following day, and carried the box to the garret, where he spread the canvas, prepared his pallet, and began to imitate the figures in the engraving. Enchanted with his art, he forgot the school hours, and joined the family at dinner, without mentioning the employment in which he had been engaged. In the afternoon he again retired to the garret; and for several days successively he withdrew in the same manner, and devoted himself to painting. Mrs. West, suspecting that the box occasioned his neglect of school, went into the garret, and found him employed in a picture. Her anger was soon appeased by a sight of his performance. She saw not merely a copy, but a composition from two of the engravings. She kissed him with transports of affection and promised that she would intercede with his father to pardon his absence from school. This piece, finished in his eighth year, was exhibited, sixty-seven years afterward, in the same room with his sublime picture of "Christ Rejected;" and the artist declared that there were inventive touches in his first juvenile essay, which all his subsequent experience had not enabled him to surpass.

## DIFFERENCE IN MINISTERIAL TALENT.

The diversity of gifts among ministers of the gospel, may be aptly compared to the *meshes* in fishing nets. Those nets intended to catch the larger fish, such as *sturgeon* and *rock*, have large spaces in the net work, and the smaller fish accordingly escape. But when the little fry are to be taken, the net must be more closely threaded. The net work of some discourses is made upon so large a scale, "to allow little minds to pass through, without being entangled. In others it is made with such small apertures as readily to catch the most diminutive minds. What is the inference? *Both have their uses.* The one makes up in multitude what is wanting in multitude,—the other makes up in multitude what is wanting in magnitude.

## BRIGHT SIDE OF INFIDELITY.

*Means are in train for laying before the public some facts relating to the private character of some of the infidels who are making a figure in this country at the present day.*

## INFIDELITY AND CRIME.

A person for several weeks past has been in the habit of entering the lofts of a paper warehouse, in this town, and carrying off paper while the owner was at his meals. On Monday he was detected, and has been since examined, and committed to jail for trial. He has stolen 21 reams of paper, worth about \$100. This miserable young man was once an industrious mechanic. Some time ago he joined the Fanny Wright Society in this town, and was one of the principal lecturers at the meetings, which have recently been broken up. Comment is unnecessary.—*Prov. Dai. Jdv.*

This is what might be expected. Johnson, who was executed last year at New-York, for the murder of his mistress, was printer of an infidel paper.

The New Hampshire Observer says, that the evidence adduced on the trial of the Knapps, showed that they had been long in a regular training for the commission of that horrid crime. Richard Crowninshield, it is said kept a reading room which was furnished with the various *infidel* publications of the day. On this subject the Rochester Observer remarks: "We merely notice these facts, that the connexion between infidel principles and crime may be kept in mind—and further that the awful crime of deliberate murder is not perpetrated as the first act of depravity. There is a previous preparation, a downward course, the gallows the last step in the progress down to hell!"

## BIGOTRY.

Bigotry, if I understand it, is a blind and inordinate attachment to one's opinions. If we are attached to principles on account of their being ours, or because we have adopted them, rather than because they appear to us to be taught in the Holy Scriptures; if we are attached to some peculiar principles to the neglect of others, or so as to give them a greater proportion in the system than they require; if we consider things as being of greater importance than the Scriptures represent them; if we obstinately adhere to our opinions so as to be averse to free inquiry, and not open to conviction; if we make so much of principles as to be inattentive to holy practice; or if a difference in religious sentiment destroy or damp our benevolence to the persons of those from whom we differ—in any of these cases we are subject to be thus: The inhabitants of a township having carefully collected and removed the ashes from their hearths, proceed formally to occupy four Council Houses, which are erected so as to form a hollow square. In the centre of this square, on the first day of the Busk, a pile of wood is placed, the pieces being laid in radiating positions, which is their usual mode of building a fire.

"The officiating Chief, who unites the offices of Priest and Physician, takes two pieces of wood, prepared for the purpose, and by rubbing them together, produces fire, with which the pile is ignited; and then the Indians unite, and move around it in a kind of religious dance. From this fire each family in the township is supplied afresh, with what they esteem new and pure fire; and on that morning commences the seven day fast, which is kept with religious care and fidelity. During the fast they drink the Yapon tea, (called the black drink,) which they believe to be purifying and healthy, together with their bitter herbs, administered by their Priest. Bitter herbs and the inner bark of trees are taken to sustain them during the fast, which they are enabled to continue for 9 or 10 days without much suffering.

"At the village of Chatahoochie are deposited the six Copper or Brazen Vessels, some circular and some oblong, and stamped AE on the outside, which according to their tradition, were given for holy purposes by the Master of breath, (God.)

On the first day of the Busk, the Priest delivers them to be washed. They are then carried by six bearers around the fire, and afterwards deposited, to remain unseen, till the following year. This day is the beginning of the season when it is permitted to eat of the new fruits of the earth, (corn, wheat, &c.) and in

opportunity of promoting their welfare, both for this life and that which is to come.—*Fuller.*

## SHEPHERDS IN THE EAST.

The flocks were tended by servants; also by the sons, and frequently by the daughters of the owner, who himself was often employed in the same service. In the summer, they generally moved towards the north, or occupied the lower part of the mountains; in the winter they returned to the south, or sought a favorable retreat in the valleys. A shepherd was exposed to all the changes of the season, as the flocks required to be watched by day and by night, under the open sky. Thus Jacob delighted in his service; "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." So also the shepherds were watching their flocks by night when the angel of the Lord came down with the glad tidings of a Saviour's birth. The flocks however, did not give so much trouble as we might imagine such vast numbers would.

"Then follows a kind of Carnival—a general feasting, (from which ardent spirits are excluded,) to which all contribute. The whole is terminated by a game of Ball, a sport of which the Indians partake with an ardour and delight not surpassed in the games of ancient Greece. The game is generally played by the best men of two different tribes.

"Tripping up and throwing down are permitted, and crippling and killing are not unfrequently the result; but their law of blood (at other times so rigidly enforced) is not enforced under such circumstances.

"On the Chatahoochie river there are some rocks marked with letters or hieroglyphics, (from which the river takes its name;) but the Indians cannot be prevailed upon to show them to the white men."—*N. Y. Daily Adv.*

*Dissuasives against self murder.*—If you are distressed in mind, live; serenity and joy may yet dawn upon your soul. If you have been contented and cheerful, live, and generously diffuse that happiness to other. If misfortunes have befallen you by the faults of others, live: you have nothing wherewithal to reproach yourself. If you are rich and prosperous, live, and do good with what you possess. If another has injured you live; his own crime will be his punishment. If you have injured another, live, and recompense it by your good offices. If your character be attacked live; time will remove the asperion. If the reproaches are well founded, live, and deserve them not for the future. If you are already eminent and applauded, live, and preserve the honours you have acquired. If your success is not equal to your merit, live, in the consciousness of having deserved it. If your success has exceeded your merit, live, and arrogate not too much to yourself. If you have been negligent, and useless to society, live, and make amends by your future conduct. If you have been active and industrious, live, and communicate your improvement to others. If you have spiteful enemies, live, and disappoint their malevolence. If you have kind and faithful friends, live, to protect them. If you have been hitherto impious and wicked, live, and repent of your sins. If you have been wise and virtuous, live, for the future benefit of mankind; and, lastly, if you hope for immortality, live, and prepare to enjoy it.

## CONTENTMENT.

"Were our revenue equal to the wealth of both the Indies; were our missionaries as numerous as the armed legions which cover the plains of Turkey; were they possessed of all the literature, and all the science of Christendom, without the Spirit of God they could do nothing toward the establishment of that internal dominion which is designated by the Kingdom of God within us. We may as well think to arrest the sun in his course, give laws to the winds by the words of our mouths, impede the torrent by the interposings of our foot, or control the movements of the majestic ocean by our commands, as think to change the state of the world, and bring it under the law of love, the perfect law of liberty, by any thing short of the omnipotent power of the Divine Spirit. *Rev. Dr. Philip's speech before the London Miss. Socy.*

## INDIAN CUSTOMS.

We were politely furnished, some weeks since, by a friend, with the following extract of a letter, dated "Wheeling, January, 1830," the publication of which has been delayed only by a press of matter, that has at the same time excluded many other articles.

"I took passage at Cincinnati, in the same boat with the Indian Chiefs composing the delegation of the Creeks to the President of the United States, on the subject of their apprehended ejection from the land of their fathers.

"I was made acquainted, during the time I was with them, with some very curious Indian customs, which may be new to you. The Creek Indians have a religious rite, called the Busk, which they observe regularly in the month of July. The celebration of it appears to be thus: The inhabitants of a township having carefully collected and removed the ashes from their hearths, proceed formally to occupy four Council Houses, which are erected so as to form a hollow square. In the centre of this square, on the first day of the Busk, a pile of wood is placed, the pieces being laid in radiating positions, which is their usual mode of building a fire.

"The officiating Chief, who unites the offices of Priest and Physician, takes two pieces of wood, prepared for the purpose, and by rubbing them together, produces fire, with which the pile is ignited; and then the Indians unite, and move around it in a kind of religious dance. From this fire each family in the township is supplied afresh, with what they esteem new and pure fire; and on that morning commences the seven day fast, which is kept with religious care and fidelity. During the fast they drink the Yapon tea, (called the black drink,) which they believe to be purifying and healthy, together with their bitter herbs, administered by their Priest. Bitter herbs and the inner bark of trees are taken to sustain them during